

Pazhuheshnameh Matin
Journal of The Research Institute of Imam Khomeini and Islamic Revolution
Volume 25, Issue 98, Spring 2023

Imam Khomeini and Trio Approaches to Issues Surrounding Death¹

Maedeh Sadaat Hosseinzadeh²

Masoud Sadeghi Aliabadi³

Research Paper

One of the most important human thoughts from the beginning until now, which the passage of time has not diminished its importance, but has added to its issues and concerns every day, is thinking about death. The importance of this issue is so much that most thinkers have addressed it at any time and have presented theories about it. Muslim philosophers and mystics are not exempt from this. Since the way of looking at death arises and is affected by the worldview and theological system of each person, therefore, three approaches can be distinguished about death and the issues surrounding it: First, the philosophical approach, in which with a rational approach in the light of principles such as The two-dimensionality of human beings.

meaning the realm of matter and meaning, and the principle of the survival of the soul, is viewed in the issue of death. The second is the ethical approach, which deals more with the impact of the memory of death on the life of this world and colors the image of death in the minds of the audience for the sake of learning. In the mystical approach, it usually goes beyond the conventional and normal view of death and forms a set of different concepts such as evolution, annihilation, love, etc. In the view of Imam Khomeini as a comprehensive thinker, these three approaches are interwoven in such a way that mystical points or vice versa can be seen in his moral works. The main reason for this interweaving can be seen in the fact that they are the inheritors of sublime wisdom. Philosophical discussions are clearly mixed with a mystical attitude in the sublime wisdom and works of Mulla Sadra.

1. DOI:10.22034/MATIN.2023.172015.1369

DOR:20.1001.1.24236462.1402.25.98.5.7

2. PhD Candidate, Department of Islamic Mysticism, Imam Khomeini and Islamic Revolution Research Institute, Tehran, Iran. (corresponding Author)

E-mail: maedeh_hosseinzadeh@yahoo.com

3. Assistant Professor, Department of History and Civilization of Islamic Nations, the University of Tehran, Tehran, Iran.

E-mail: masoudsadeghi@ut.ac.ir

Therefore, such discussions are evident in Imam's works. In addition, one of the characteristics of the mysticism of Imam Khomeini and his teachers is that he did not separate morality and mysticism, and they defined mysticism within the framework of Sharia commands, which gives priority to worship and morality in order to perfect mysticism. In fact, if a sage wants to put the statements of the mystics in a format that does not stay away from the verses and traditions and from intellectual proofs, he can definitely make the path that the Imam has taken as his standard. In explaining the background of the research, it should be said that no book has been found that is independently about the Imam's attitude to death, and in the articles, only one research titled "Death, Resurrection and Hereafter in the Mystical Works of Imam Khomeini" was found in Matin's research journal. It has been published by Mrs. Faqhi and Tabatabai. Only a part of this article deals with death and in the mystical works of Imam Khomeini. While in the present research, Imam Khomeini's attitude towards death has been examined comprehensively and in three approaches, and an effort has been made to categorize his views on death and the issues surrounding it in the form of related topics and separate them from each other. This article has used the library method and the descriptive and analytical method. In the philosophical approach, Imam Khomeini's view follows Sadra's view on the issue of death, so death is interpreted in line with the essential movement of the soul and the result of its perfection, and based on this, Ibn Sina's view of death is criticized regarding the explanation of death and its causes. The important point in Ibn Sina's view on the truth of death, which distinguishes him from Sadra's view, including Imam Khomeini, is in stating the cause of death. He considers the cause of death to be the physical nature because the physical nature must maintain its substance and form by providing a replacement for what has been decomposed from the body's substance, and when it fails in this replacement, death will occur. But in Sadra's view, the main element that has made her definition of death different is the subject of the essential movement of the soul and the world of nature. Contrary to the philosophers who believe in the duality of soul and body, in the view of Mulla Sadra and Imam, man is a single reality whose body is his lowest order. During its essential movement and existential intensity, the soul acquires more extreme levels of existence and reaches the level of celibacy by maintaining its personal unity. In fact, a single being is constantly moving towards perfection and intends to be freed from nature until it reaches the stage of perfection and independence. In this case, it is separated from matter and material and death occurs. Therefore, according to him, the main cause of death is the perfection of the human soul and its belonging to the world of intellects. In her moral view of death, Imam Khomeini always considers it to be next to resurrection and a home on the way to the hereafter. This view leads to results such as not being afraid of death, introduction to knowing the world, and the necessity of accounting in life. Contrary to Mulla Sadra

and Ibn Sina's opinion, the Imam does not consider the fear of death to be only due to ignorance of the truth and its necessities, and this is not only a cognitive or theoretical aspect, but also has a practical and moral dimension. That is, weakness in the area of action and moral qualities also leads to this fear and loathing, on the other hand, the existence of death and considering the memory of it will have precious fruits for the movement and progress of man towards the ultimate goal and desire, and man towards dynamic and drives more movement. Voluntary death and mystical annihilation is one of the most important topics related to death, which is considered in Imam Khomeini's mystical approach. In this approach, the imam considers death as "breaking the veil" which has different meanings depending on the rank of people. In the mystical view of the imam, optional death is achieved for the seeker when he removes the various veils in front of him. When the veils of darkness come to the luminous world of names and attributes by staying away from physical bodies, and then the veils of light are torn, and after the veil of the soul is torn, it meets God without an intermediary, and there is nothing left of man, this is the state of absolute death and complete annihilation.

Therefore Imam Khomeini's attitude to death has same direction with Sadra's, but because of his independent Personality, he has so ethical and mystical point of view about death and its problems.

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